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FEATURING

The Natural Program Margaret J. Johnston

Advertising, Solicitation and Enrollment . W. H. Abbott

Wanted—A Story-Teller Alice Mansur

Getting The Campers' Viewpoint . . H. W. Gibson

Day Camping Comes to Town . . Maude L. Dryden

Plans For A Block House . . . John C. Neubauer

Movie Photography in Camp Promotion . E. H. LeMaistre

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VOLUME XII

NUMBER 7

OFFICIAL JOURNAL OF THE
AMERICAN CAMPING ASSOCIATION, INC.

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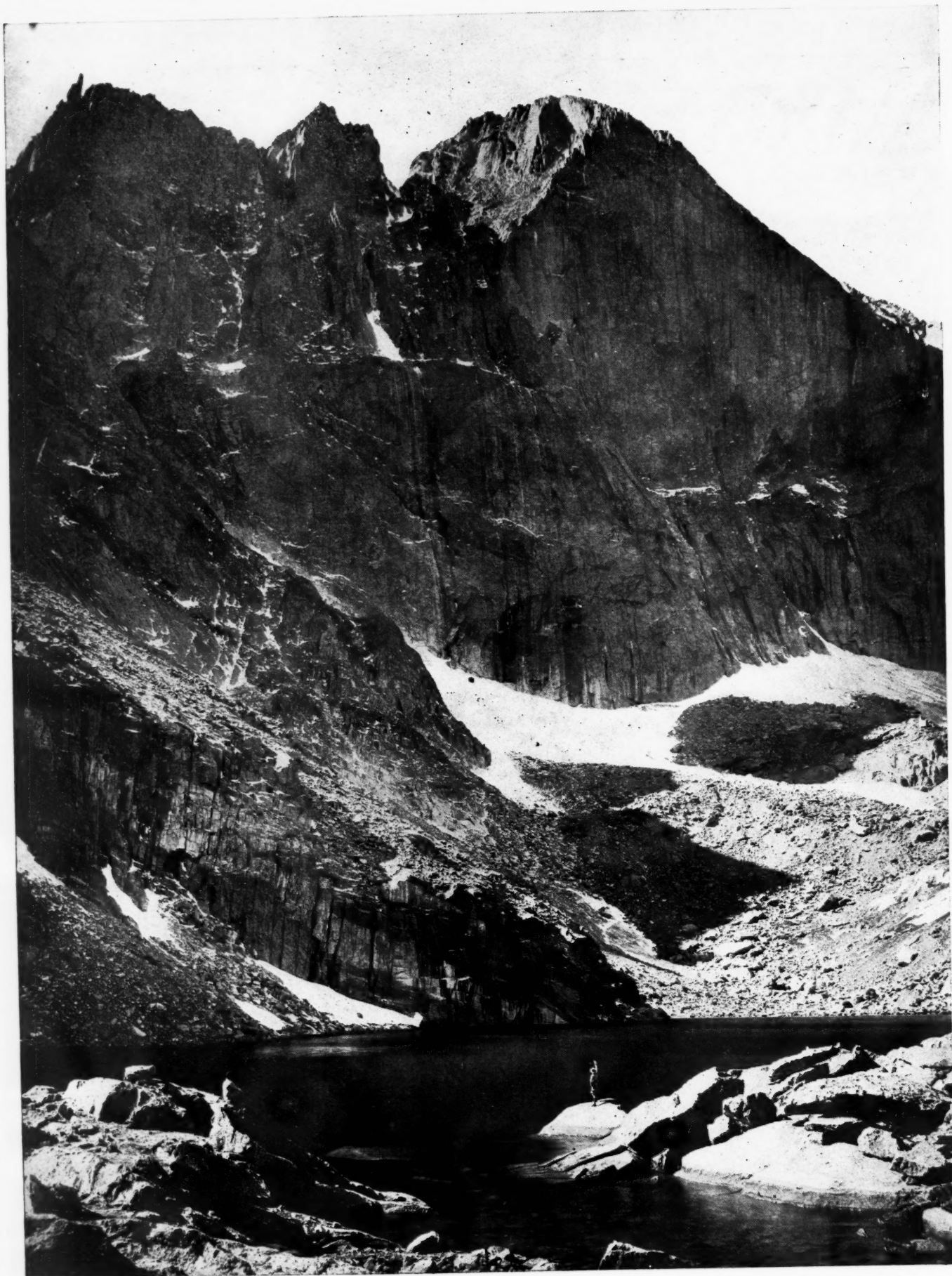
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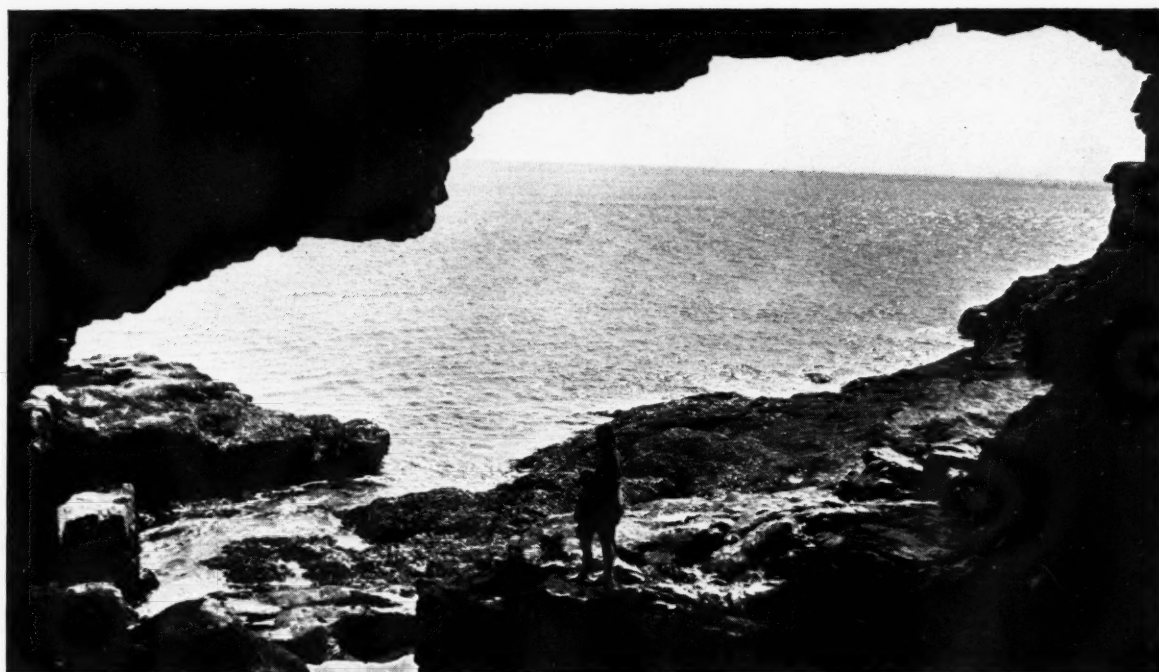
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The Natural Program

THE characteristic joyousness of spirit of camping leaders arises from the fact that they are engaged in fulfilling a primary need of the race. In modern times, the summer camp was born as the revival of a primitive experience to restore the vitality of city-sickened youth. The unvarying pattern of the rise and fall of civilizations—that of life beginning in the country and disintegrating in great cities—must be exchanged for a self-renewing, continuous process in order that life might progress.

In camping leadership, we enjoy a completeness of opportunity denied to parents, teachers, and ministers. Not only do we choose the environment in which to mold decisively the experience of youth, but we control it in large measure as well. Ours are the advantages afforded by science and technology, but we are subject to no domination by the corrupt influences of artificial and unnatural environment. No wonder we find cause for enthusiasm!

There comes a sobering thought, however. To us, society entrusts the responsibility of contributing significantly to the development of personalities which shall be so many guarantees of a humane, balanced, and progressive civilization in the years just ahead! In the short-term camp especially, this means that brevity of opportunity must be overcome by certainty of direction and integrity of influence. For,

By

Margaret J. Johnston

while we may not paraphrase quite as follows: "Where there are no camps, the people perish;" yet is the conclusion inescapable that

"Where camps fail in the important responsibilities entrusted to them, the people perish."

If there is to be certainty of direction, the spiritual influence of the camp life must receive first consideration. The profound element in the camp experience which accounts for its unique purpose, is the ever-presence of God in nature. The one indispensable function of camp life is to interest the growing mind in a creative way of life and to prepare it to discern spiritually the profound truths which cannot be intellectually demonstrated, but are fundamental to progressive human experience.

The time *is* too short! In every age, among every people, the provision for advancing the understanding and integrity of the whole people has been too meager, transitory, and superficial—excepting, perhaps, certain pastoral peoples who lived an ever-abundant life in the very magnitude of the universe which challenged their imagination, and the direct operation of nature's laws governing their lives like Omniscience keeping watch upon their every motion. What they learned often came through hardship, but it served their need of living truth.

But shortness of time does not preclude certainty of direction. It does make indispensable, integrity of



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influence, and adequate, inspiring guidance. One sunset, watched with awe and wonder, will cause a greater and more lasting spiritual awakening and enrichment than all the child's summers spent under the leadership of adults heedless of natural wonders. One simple primitive process, such as building a supper-fire in the rain with wet wood, independently completed, will develop more urge to self-reliance and more understanding of the meaning of natural law to humans, than years spent in superficial "camping." One rustic bridge well-constructed to serve the needs of fellow campers will build more soundness into bodies, minds, and attitudes than many years spent in million-dollar gymnasia.

Camping is primarily a spiritual enterprise. The logical relation of activities is with reference to what deeper meanings of existence the child's self-con-

sciousness is identifying itself with, and what order and harmony prevail among the manifold impressions he is receiving. The whole problem of guidance is not to trim the child to fit the current social pattern, but to insure the creative direction of energy with reference to the ultimate perfection of the race.

The important objective of camping, then, is to reverse the trend of influence of the overlarge city. The latter is in the direction of decay. The good camp is a part of the original germplasm of a creatively integrated society.

The natural program will be fundamentally different from any artificial one. It will not transfer the home, school, church, manual or fine arts, recreational, or social programs of urban life, nor any combination of these, to the woods and the open fields. It will not be exactly like that of any other

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camp; neither will it grow out of the mere will to be different. To live is to grow. The natural program will be a living one, evolving out of a sound and adequate philosophy. In the words of one alert counselor, it "will grow out of the fundamentals of the situation."

However, growth implies integrity. In his book, *R. F. D.*, Charles Smart emphasizes the necessity of harmony within the educational process. "Anything growing," he says, "seems to have to be of one piece and texture, to function as a whole, without unrelated parts to harden and fester."

The natural program will not only grow out of, but will correctly relate, the fundamentals of the situation. The following are five prerequisites:

1. A sound and adequate philosophy of life.
2. Recognition of the three-fold nature of man; namely, that he is a religious, a natural, and a social being, related first to God, and through Him, to nature and his fellow men.
3. A clear and authoritative definition of democracy, and the inspiration of all relationships in the camp experience with this ideal.
4. A sound philosophy of education, based upon first-hand knowledge of and sympathy with
 - a. the necessity of religious experience and of first-hand experience with living nature.
 - b. the delicacy and interdependence of the processes through which the elements of personality function and produce growth.
5. Integrity of influence—of the staff as a whole; of each member; and of the environment. This influence will be democratic in spirit and simple and direct in expression.



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First, just as the integrity of the biologic process depends upon the cycle of growth, maturity, and reproduction, so the self-renewal of the social heritage depends upon the cycle of learning, maturity, and contribution. In this process, every age contributes continuously to those younger. The child looks up to

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Advertising, Solicitation and Enrollment

By

William H. Abbott

Director, Adirondack Woodcraft Camps

Director of Admissions, The Manlius School

BEFORE we get into the discussion of the problems concerning solicitation and enrollment of campers, several important assumptions must be taken for granted. For the most part camps are small and unrelated groups developing a program as seen through the eyes of the director. Needless to say, the director must be tremendously interested in the training of youth. He must be fitted by temperament and experience to create and administer a worthwhile program for a group of American youngsters. He must have an almost fanatical belief in himself and in his own ability to do a given job.

We are assuming in this discussion that the camp has been operating long enough to be out of the experimental stage and that the operation of a particular program has been successfully interpreted over a period of years. We feel that the personal equation; that is, the staff and counselors, have a greater bearing on the successful operation of any camp than the location, physical equipment and even food. We firmly believe that the staff should be mature and experienced in handling young boys or girls. Above all they should be sympathetic and understanding with the problems of youngsters. When a counselor or director loses the point of view of young boys or girls, he has lost the key which controls the operating inspiration of any camp.

The camp which engages its personnel solely on its ability to produce enrollments is very apt to be short-lived. Rather let the staff be engaged to inspire and train through free understanding and comradeship with the children entrusted to them.

Camping is very definitely a business and yet most camp directors who are operating highly successful camps, as measured by results to young boys and girls, are rather well-known for their poor business methods. Yet, with increased competition and taxation, more and more thought must be given to the business

side of camp operation. It is a business that must constantly be sold and re-sold. Some of the finest selling is done during the camping season in carrying through to a successful conclusion the job upon which the director has set out to do. The letters that the director and staff write to the parents during the summer, and the reports sent after the child has returned home, while a very definite part of the summer operation, can be a very subtle form of fine selling. The added confidence that such correspondence, when based on fact, gives to the parents is subtle salesmanship which has a lasting quality in terms of years, even beyond the camping age of the youngster involved.

The average letter from a young boy or girl in camp to his parents is usually short, and contains a request for something needed. He is so busy enjoying life that he neglects to give to his parents much idea of the camp life except that he is "having a swell time". Clever is the camp that publishes a newspaper during the camping season, preferably by the campers themselves, and sees to it that copies of the publication find their way into the hands of the parents. While the motive that prompts the sending of the newspaper home is to acquaint, in a general way, the parents with the news of the camp, it is nevertheless another subtle form of selling. Many camps have the practice of giving to their campers birthday cakes when such birthdays fall within the camping period. The gesture is fine and wholesome and rich in sentiment. Yet underneath the frosting of the cake there is a good deal of fine, subtle selling. The birthday cards the director sends to his youngsters throughout the year are always happily received. The thought which prompted the sending is understood and appreciated by the recipient. Yet when the card is received thoughts of camp and good times are naturally revived. No apparent selling

psychology is evident, nevertheless there is a deep selling argument. The sending of Christmas cards or calendars or some little product of the craft shops to the campers and their parents is another form of selling in spite of the urge to send something as a seasonal greeting. The get-togethers at reunions with all the good fun and the seeing of old acquaintances has a very definite value in this business of selling and re-selling camp. The selling of camps then, is largely a year-round activity and should not be forgotten on the first of September.

In the matter of camp advertising, various magazines, periodicals and newspapers render various degrees of service. Almost without exception the people directing the Camp and School Departments of these publications are fine, intelligent and educationally-minded. They are thoroughly aware of the advertising needs of the camp director. They appreciate their obligation to the reading public and are quick to differentiate between the good and the not-so-good in all things pertaining to camps. The smart director will do well to know these people in order to talk over problems and the wise director will carefully weigh their reactions and comments. With competition in the movement becoming increasingly keener, good periodical advertising may bring definite results. We feel that to gain the best results from such advertising announcements it should be carried over a period of years. They should be continuous in their effectiveness. Much of periodical advertising is indirect, and to cease advertising completely after a year or two of a full quota in camp is to invite enrollment difficulties. Informal talks or the showing of good motion pictures of camp life by the director or a qualified staff member to service clubs, church groups or Parent-Teachers Associations always has a definite and good advertising value for camps in general. Excellent also is the use of good photograph books covering all phases of camp life and program, including close-ups of children doing things, so parents will get a clear idea of the type of children their's will be associated with. The radio has been little used in the matter of camp promotion and advertising, yet within the next few years we predict it will play a very definite part in the selling of the entire camping program to the great American public.

One of the greatest forms of camp advertising is the enthusiasm that simply radiates from the director and staff members of a happy, successful camp. There are many camp people so enthusiastic about their job that they just cannot help talking about camps in general, and their camp in particular, wherever a group of people are gathered. To meet such a person is to immediately start talking about camps. When handled with tact and decorum, very fine results have been obtained from this type of advertising.

We are all familiar with that philosophical titbit having to do with the making of a mouse trap and how the world will make a beaten path to the door of the man who makes a better mouse trap. Undoubtedly it is true, but in these days of highly active civilization, good advertising acts as sign posts to trails that lead to the maker of the better mouse trap or to the operator of a better camp.

The obtaining of many potential campers is one of the more difficult and yet more important phases of the business of a camp director. Camps use all kinds of legitimate methods such as paid advertising, commercial lists, patrons, campers and friends. Needless to say, the three latter probably are the most important. It has been the experience of many camps that the names derived from non-commercial sources are those that produced the greatest percentage of enrolled campers. The mailing of literature accompanied by a personalized letter telling the parent of the advantages found in a particular camp helps to create or rekindle in the mind of the child the desire to spend the summer in a camp. Follow-up letters and literature have their place in the general scheme of solicitation.

The most important single phase of solicitation is, without doubt, the personal visit by the camp director or one of the staff. Discriminating parents find it advisable to visit a camp in operation a year or two before they contemplate sending their own child away. When parents for various reasons find it impossible or impractical, they certainly wish to see and talk with the person to whom they are contemplating entrusting their child. Such visitation makes for mutual confidence and understanding and gives the youngster the opportunity of knowing personally the person who is to be responsible for his good times in the coming summer. Thus the personal equation of the visitation by the director becomes the keystone of the entire solicitation and enrollment arch and regardless of how strong the advertising appeal may be, the entire structure is weakened without the vitalizing and enthusiastic personality of the director.

In all successfully operated camps the majority of the campers should be "repeats"; those youngsters who come back for a period of years. Wise is the camp director who will encourage a child and his parents to try another type of camp experience after he has given that child all that can be reasonably expected in his particular set-up. The actual enrollment of new campers should be made only after the personal visit of the director, or when distance makes that impossible, upon suitable recommendation by others who intimately know the child and his parents. Some camps use, with varying degrees of success, the idea of offering Christmas gift registrations to their old campers. This has several definite advantages

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Wanted==

A Camp Story-Teller

By

Alice Mansur

WE HAD fun talking about "The Magic of Story-telling" in one of the meetings of the New England Camping Association at the Hotel Statler in Boston on a snowy night of last February. We sat around a quite cold, stage-set campfire, but suddenly as we spoke the magic of response took fire and blazed. It so warmed our subject matter and our hearts that, flinging my carefully prepared outline and notes to the four walls, I just talked and told stories and had a good time.

But now, faced with the task of setting down in cold print something of what happened there, I turn back meekly and gratefully to the outline and notes so easily dispensed with at the time. The point to be made here I think is that no amount of writing *about* story-telling or about poetry can ever hope to do what is done when even two people *speak* together upon a subject they love. The "magic" of poetry and of story-telling is, I believe, that highest communion of spirit which is made manifest completely only in our *presences*. We surely found it together that night and rejoiced in it for what it was and although I hope these notes may be helpful to any who read them, I do know that the true magic of story-telling will have to "shine in our midst" sometime when we can meet together.

This outline is based on questions which have been asked me at various times and upon a "review for clarity" of things which we all acknowledge to be true. We will take then five W's and an H about story-telling.

1. Why should we tell stories;
 2. When should we tell stories;
 3. Where should we tell stories;
 4. What stories should we tell;
 5. Who should tell these stories;
- There still remains the H of it—
6. How should stories be told?

Of course, what we have here is the outline for a book, not a talk; and each letter deserves a full chap-

ter. Perhaps, however, we can touch upon a few of the high spots.

WHY?

Why should we tell stories to children of all ages? Well, one answer to that is that there are *some* stories which we shouldn't even attempt to *tell* to children. We should introduce them to the stories and then leave them alone together. These are the stories which they will read and reread and finally know by heart. These stories are rare. Kipling's "The Brushwood Boy" is one. But most stories improve with the telling. There are those which must be learned word for word and then allowed to jell in the story-teller's mind until they stand forth in precise form, but glowing again with the apparent spontaneity of fresh creation. *Time* and *loving devotion* only will do that for a story. Again I suggest Kipling's "The Just-So" stories as examples.

We tell stories because we hope that added, to the pure *joy* of listening, we may be giving to the child something which he needs to form a basis for his judgment of values, one of the few things we can actually give him which will be of use to him as he grows up.

The challenging "Why" of story-telling should ring as an alarm bell in our ears today. All children need stories as they have never needed them before, not, as was the case but a few years ago, to fill in their backgrounds, but in order that fine stories may at least be able to *stand for comparison* in their minds with the fare offered them day and night by the radio and the movies. And our stories had better be good—"or else". There's a good chance that this "why" of ours may become a boomerang, shouting the returning challenge even louder—"Why indeed?" For unless we learn what stories to tell and how to tell them, unless we can make them more fascinating than a Disney short, both we and the children have lost one of the most valuable parcels of our heritage from the past.

The good camp has such a chance to hand to its children this most excellent gift. Here the child is pleasantly, and we presume of his own free will, separated from radio and movies. He finds himself in the kind of world in which stories were the chief means of communication. He learns constantly through observation and story the truth about the natural world and its doings; and he is fortunate if, added to facts, his mind and imagination can be challenged and enlarged by the folk-legends of all people; legends growing out of their longing to understand, or gain comfort from, or establish a sense of security in, their particular world and times. The folk and nature literature of all countries has a peculiar charm. It is refreshing to wonder about things again and to recreate symbols for them. Joy and sorrow, right and wrong are approached and seen through many minds each with its own folk color, and the blended imageries will glance and gleam upon our own thoughts and perhaps save them forever from becoming dull and stodgy.

William Blake says what I mean so perfectly. I almost never come before an audience in any capacity without saying these lines. They hold for me in epitome the wholeness of life:

"Every night and every morn
Some to misery are born.
Every morn and every night
Some are born to sweet delight,
Some are born to sweet delight,
Some are born to endless night.

Joy and woe are woven fine
A clothing for the soul divine.
Under every grief and pine
Runs a joy with silken twine.

It is right, it should be so,
Man was made for joy and woe,
And when this we rightly know
Safely through the world we go."

(From Blake's *Songs of Innocence*)

To sum up our first thoughts then, of why we should listen to the story-teller: Because he will open to us a world peopled with figures that tower above us! His world is unlimited and full of cosmic implication, illuminated with the significant beauty which surrounds all vision and aspiration. This world he has travelled in and studied and he comes to tell us of it. I truly believe that it is through the medium of interpretation that we, all of us, children or adults, come to a genuine appreciation of either truth or beauty. We approach it so often through some mind more preceptive or some voice more articulate than our own. It is our human destiny after all to try to pierce the light beyond, to try to reveal what we have glimpsed. That is the highest goal of the story-teller

and all of us may run a little way in the race *toward* that goal.

WHEN?

When should we tell stories? The planned story hour is a necessity in camp life. It should be anticipated by the audience and prepared for with the greatest care by those in charge. Each hour should have its own perfection and also its own place in a well-planned series.

An inexperienced person should never have charge of a story hour. The little naive stunts worked out by those in camp, the impromptu bit which hasn't been seen and approved by some counsellor, should not be allowed on the scheduled story hour. There are plenty of places for those things to be done and in their rightful place they have their value. The standard for the story hour, however, is another thing. Your camp story-teller should know at least a whole season before she is taken into camp just what the planned work in story-telling is to be, for *at least* a winter is needed to plan and prepare for a series of stories. She needs time to find and to learn to tell the kind of stories that will enrich the thinking of your children, enhance their perception, increase their awareness, store their minds with beauty and give them a *bold* on the world. This can and has been done with a story hour. So has the careless, slipshod, last-minute kind of thing been done. Many camps do a great work in this field but for many it is still an unexplored region for adventure.

I have been talking about the formal times for stories, that is, the arranged times of story-telling which, whether they be planned for sunset time or for camp-fire or for indoor firesides, should each feature a spell-binder. This can only be achieved by foresight, time and devotion.

On the other hand, story-telling just for the fun of it, casual, unexpected, like pulling a rabbit out of a hat, is the nicest thing in the world. Of course, every counsellor in camp, if he's worth his salt, is a good story-teller. He's always being reminded of some tale, personal or picked up somewhere, but amusing or significant anyway. Our own camp stories should appear and spread and re-appear year after year until gradually they will establish our customs and we will proudly put them up on tablets and name them our *traditions*.

Blessed, indeed, is he who can make up a story to ease the small emergencies of camp. I truly don't know what would become of families if we hadn't the power to work out some of our family problems and to relieve some of our tense situations with a sudden spurt of imagination that sounds like a story. Just silly things more often than not—but they may turn the trick. Somehow nothing can be too bad to bear when there's a story to laugh at.

How the child's whole sphere of being widens and brightens and sings under the imagination of those who have power with words. Fathers, mothers, teachers, preachers, leaders of any group, are often measured as to their spiritual value and influence by the power they have to use words.

So as for "When"?—Why all the time, for that's what we do anyway. And remember that all of us, if we will, can *learn how to use words effectively!*

WHERE?

A certain amount of theatrical-plus-horse-sense is required of a responsible story-teller. Do set your scene where the elements will help to create the right atmosphere for you; but you must be practical about this, not too idealistic.

Do not, for instance, plan that lovely quiet program in front of the fire (any fire) and then forget in your preparation either to start your fire early or to provide full protection from that fire. You know nature goes by law and you must acknowledge and count on this. Therefore the loud spurts and crackles, the exciting sparks shooting up and out from any newly started fire will simply ruin your effort. We of your audience are all human and practical enough, fortunately, to have our minds completely taken off the most exquisite moment of the greatest story ever written if we suddenly see the building or woods catching fire! I've seen this kind of thing happen often enough to have become a bit incensed at the strange sentimentality attached to story-telling and fires. It has been my experience that a rousing good fire calls for lively group repartee that could be shouted and kicked about with a certain amount of vigor, and that it was well to wait for those quiet glowing embers as the quite perfect background for your hushed story.

This same principle can be further applied. If the wind is too high or too cold, or if it looks like rain, let us stay inside tonight instead of going to that lovely hill-top which, in the quiet of the warm noon, seems perfect for this evening's story. We are still only an audience, you know, and we don't yet love that story as you do, and we haven't spent hours getting it ready, and we won't really give a hang whether it's extremely beautiful or exceptionally well told if the wind blows every other word out of our hearing, or if the rain is running in cold trickles down the back of our one and only neck.

So much for the setting of the planned story which, summed up, might suggest—be artistic, but be a little more sensible.

Stories may be used in dancing classes where the rhythm of words in ballads and nonsense verse are lots of fun. Your handicraft group could find exciting stories about the beginning and growth of the

various arts and crafts. There are fascinating stories of the men and women who have developed them. I'd suggest for a good handicraft story "*The Lucky Boy of Toy Valley*" to be found in Katherine Dunlap Cather's excellent book, "*Educating by Story-Telling*". And think of the innumerable stories for out-of-doors of animals, birds, insects, brooks, trees, mosses; wind, rain, sun, moon, stars, and all the glories of God! The tales which lie behind the games we play make a fascinating study in themselves. You know, for instance, that behind our age-old game of "London Bridge is Falling Down", London Bridge really did fall down—so the story of it gives new zest to the game. This is also to be found in Miss Cather's book.

Your story-teller, ideally speaking, should be the camp troubadour who knows what goes on in various groups and who just casually drops into this group or that with the pertinent story.

Colleges have discovered the value of the Roving Professors and the Resident Poets—Robert Frost at Amherst and Michigan and now at Harvard—just being about, walking and talking and telling stories and having his own kind of finesse absorbed by the boys. There's a special delight to the unexpected story told while you work. It takes you back to your pinafore days when grandmother told you about "when I was a little girl". I'll wager we'd all have less tent-gossip at camp if we had proportionately more troubadouring!

WHAT?

We can only glimpse at available material for there is so much, and most of it extraordinarily good. Modern children's books are nothing short of enchanting. The finest writers, the most skilled illustrators have worked together to make us books that are deeply satisfying to own. Moreover the oldest tales are being dressed up. I mention the comparatively new edition of Hans Christian Anderson's *The Little Mermaid*, with its exquisite pictures by Dorothy Lathrop. These are beautifully told true stories about water and fish and coral. *Holiday Pond* by Walter Patch is a perfect book to have about in a lake camp.

And let's not neglect poetry. The stories in narrative poems are easy to learn and fun to do, and the memory of them does stick. Then the ballads hold such a rich store of excitement and romance. Nonsense rhymes, too, are indispensable in camp life.

Your wide-awake story-teller will have found the legends of the country surrounding your camp. She will know tales relating to its geography. She will know stories of the interesting people who have lived and do live thereabouts. The State Guide Books

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Getting the Campers' Viewpoint

THE STORY OF THE NEW ENGLAND CAMPERS' ASSEMBLY

By
H. W. Gibson

FOR several years I have dreamed of bringing together an Assembly of Campers to be held in connection with the annual meeting of the New England Section for the purpose of giving campers an opportunity to tell what they think about organized camping. Volumes have been written and scores of addresses delivered by camp directors, educators, physicians, parents and others, expressing their opinion regarding the organized camp, so why not give the campers a chance to discuss various phases of camp programs, activities, discipline, and even the management of camp. It would be interesting to get their reaction. The idea was suggested to the Executive Committee and it was voted to try the experiment at the next annual meeting in 1939.

Directors of New England camps were invited to appoint from two to four campers, between the ages of fourteen and seventeen, who possessed potential leadership qualities and would be capable of participating in discussion, to represent their camp at this First Assembly of Campers, held January 20-21, 1939, at the Hotel Statler, Boston. The committee appointed to plan the program agreed that it should be a discussional meeting, void of speeches, also that no adults, other than the members of the committee, be admitted to the group sessions. This was done in order that campers would feel free to participate in the discussions. The program planned was as follows; General Assembly of adults and campers, with inspiring group singing, also a "Twenty Minutes of Magic", thus combining fellowship with entertainment. The campers were then divided into boy and girl groups, each group under skilled leadership.

Nearly two hundred campers representing some sixty private and organization camps, attended this first Assembly. So great was the success of the gathering that another Assembly was held this year on February 16-17. The response demonstrated the need and value of such an Assembly of Campers and it will be an annual affair of the New England Section at their annual meetings.

THE METHOD OF PROCEDURE

Each group was handed a list of fifteen questions and asked to vote which five questions they desired to discuss. The following were the questions:

1. What do you believe to be the real purpose of organized camping?
2. What is the most popular part of the program in your camp?
3. Do you think the giving of prizes, honors and awards promotes habits of honor and cooperation or of dishonesty and hypocrisy?
4. How far can a camper help decide rules and regulations?
5. How much of a program should be "required" of campers?
6. What is the best way to get desired camp behavior?
7. What do you like best about camping?
8. Think of the counselor you like best. What thing about him or her did you like best?
9. Think of the counselor you liked least. What thing about him or her didn't you like?
10. What is the biggest thing a camper gets out of camp?
11. If you were planning a Sunday program, what would you include?
12. We hear a lot about "camp spirit". What is it?
13. If you were running a camp what changes would you make?
14. What makes a camper popular?
15. What are some of the causes of unpopularity among campers?

It was suggested that notes of the discussions be kept, that they take home the list of questions, and that they give a report of the Assembly to their camp the coming season.

The following summarizing of the questions discussed by each group at the February 1940 Assembly is interesting and illustrates the way boys and girls approach camp situations.

SUMMARY OF GIRLS' DISCUSSION

The first question to be taken up was, "*If you were running a camp, what changes would you make?*". The first consideration was given to trips, with most



Courtesy, San Francisco Boys' Clubs

of the girls agreeing that they would like to have more trips, that three days was an ideal length of time, and that trips should be rougher with the campers doing more of the work. They thought there should be more hiking and mountain climbing although they had to admit that, when groups were taken by car to the foot of the mountain and those who wished climbed, many remained where the car left them. The feeling with regard to size of groups was that the most on any one trip should be fifteen with at least three counselors. The question of trips led up to the bus, as a factor in camp. Is it necessary? The decision was that, in many camps it is necessary to a good mountain trip as the camp is too far away for the campers to walk all the way. The subject of radios and victrolas brought a heated discussion, there being many who felt that they went to camp to get away from city life and that radios and victrolas had no place in camp. Others felt that they would miss really good music and current events without them, and most of the girls thought that one good radio and one good victrola in the main building would be an asset to any camp.

The second question was, "*We hear a lot about Camp Spirit. What is it?*" A few definitions are worth recording. "It is indefinable but bound to be there if the campers are happy." "You have camp spirit if every camper put her heart into activities." "To have camp spirit you must get behind everything you do in

camp." "Some girls have more camp spirit because of the homes they come from. They are used to doing things for others." They agreed that Camp Spirit is a matter for the individual camper but that it depends to a large extent on the counselors. They must really care for the camp and not be there just for a vacation or to make money. And all agreed that Camp Spirit depends most of all on the personality of the director and her ability to put it across.

The third question chosen was, "*How much of a program should be 'required' of campers?*" Although most of the girls apparently had been to camps where the program was more or less selective they almost all agreed that campers are happier and better satisfied when activities are scheduled. They would like, however to have one hour a day free to do as they pleased. One girl disagreed saying that children should learn to choose wisely because they will have to plan their own time when they grow up, but this girl was immediately reminded that business men have to adhere to a schedule and cannot choose their activities or their hours of work.

The fourth question taken up was, "*How far can a camper help decide rules and regulations?*" On this subject the girls were about evenly divided, one half thinking that the campers should help decide rules and the other half thinking that the regulations should be made by the director and staff. If the campers help decide rules they would be more likely to obey them. If the director and counselors decided rules and regulations, the campers would have more respect for authority, grown-ups are more tolerant, campers cannot know the underlying reasons for the rules. They all agreed that the rules and regulations should be talked over and explained to the campers and that the campers should be allowed to express an opinion about them.

The fifth and last question under discussion was, "*Do you think the giving of prizes, honors and awards promotes habits of honor and co-operation or of dishonesty and hypocrisy?*" Some felt that the working for team honors was good. Others felt that being divided into teams for competition divided the camp against itself and promoted hard feeling. One girl said, "If they had worked, camps wouldn't have given them up". In spite of much argument on the subject, when asked to vote, the feeling was decidedly in favor of individual awards.

SUMMARY OF BOYS' DISCUSSION

The first question considered was, "*What is the biggest thing a camper gets out of camp?*" To this question the following answers were given by the boys.

1. Companionship;—sharing experiences—good and bad.

2. Learning how to share with others.
3. How to take care of yourself.
4. Good citizenship.
5. Sportsmanship.
6. Enjoyment of sports for sports sake.
7. Health.
8. Learn new skills; creative skills associated with the thrill of achievement.
9. New experiences.

The second question discussed was "*We hear a lot about Camp Spirit: what is it?*" The ideas expressed included

1. Cooperation by all campers.
2. Loyalty.
3. Participation in all events.
4. Giving and taking. Fighting to the finish but being a good loser and a good winner.
5. Consideration for the other fellow.
6. Willingness to serve.

The idea that Camp Spirit was "Grace, Grit and Gumption" was offered to the boys, and they accepted it but declared that it did not embrace all the ideas on camp spirit. The boys were unanimous in believing that camp spirit was a year-round spirit and not something hidden in the fall and resuscitated in the summer. Furthermore, the boys believed that the campers most of all contributed to the camp spirit, but the counselors and directors made an important contribution.

The third question chosen was, "*What makes a camper popular?*" The list of attributes named by the boys popularity was as follows:

1. Good camp spirit.
2. Good disposition.
3. Good personality.
4. Athletic ability (not necessary though as good athlete might be a poor sport).
5. No alibist.
6. The spirit of 'I can and I will'.
7. Cooperative.
8. Considerate.
9. Leadership.
10. Tolerance.
11. Cheerfulness.
12. Sense of humor.

The point was brought out that a popular camper was not always a good camper as popularity might be gained by "cutting-up," freshness, or catering to what some of the other boys might consider important. A differentiation was made between popularity and respect, and the boys voted unanimously that respect was more to be desired than popularity.

The fourth question to be discussed was, "*How far can a camper help decide rules and regulations?*" The answers were:

1. By giving opinions when they were requested.
2. By experimenting fairly with new rules.
3. By a camp council with representatives from each

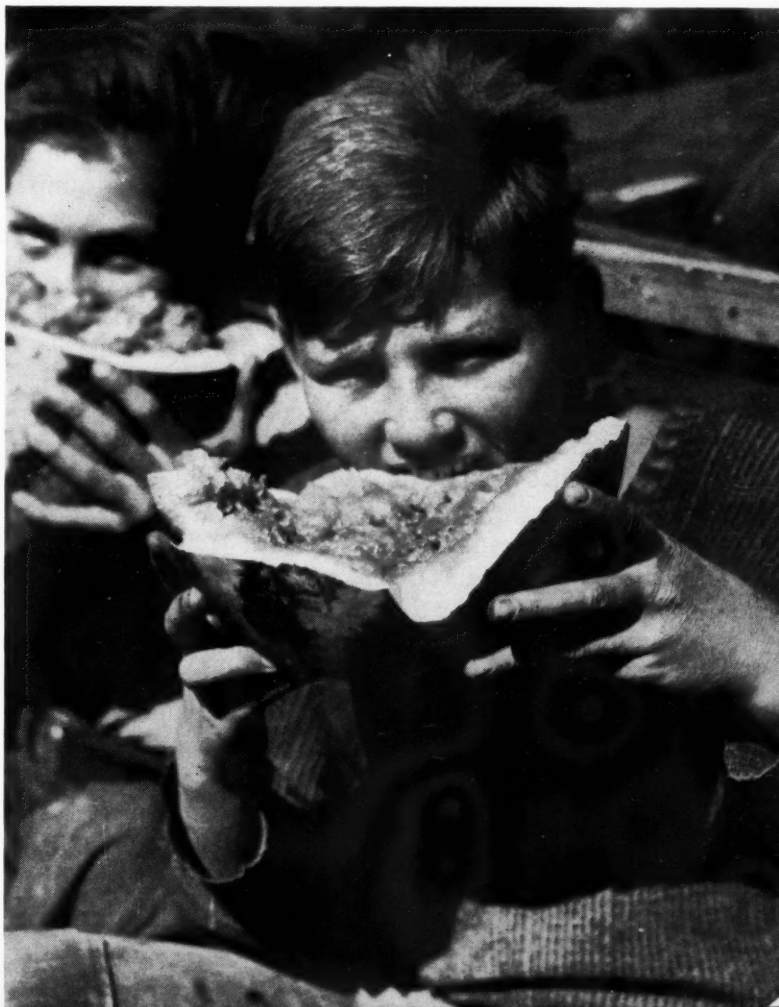
cabin group or division group. In this case, the danger was pointed out of the representative not knowing the thoughts of his constituents, and a second danger was indicated in that the real leaders of the camp are not always selected by the group because they are too busy or do not want the position, and so the job of representative goes, as the boys say, to a 'ham, a sucker or a dud'.

4. Rules and regulations are not needed if the camp has the proper spirit. In this connection, boys realize that rules pertaining to waterfront, leaving the camp properly, meal-time, fire-arms and bed-time are necessary if the camp has the proper spirit.

The intelligent manner in which questions were discussed pro and con and the frank, constructive opinions expressed convinced me that the camping movement, now largely adult-planned, has much to learn and receive from the boys and girls themselves and that they are capable of contributing many valuable ideas which will more quickly accomplish the democratization of the movement and achieve its primary purpose—the making of a better citizenship. "A society" writes John Dewey, "is a number of people held together because they are working along common lines, in a common spirit, with reference to common aims. The common needs and aims demand a growing interchange of thought and a growing unity of sympathetic feeling".

It was significant that during the discussion the
(Continued on page 26)

Courtesy, San Francisco Boys' Clubs



Day Camping Comes to Town

By

Maude L. Dryden

CAMPFIRES gleam more brightly than ever and their glow takes on added meaning as years go on. Camping has made a distinct contribution to the art of living and to the process of education. If there is a doubt as to the truth of this statement it is only necessary to give ear to the claims made by leaders of the movement. Their own enthusiasm and earnestness should be pretty convincing.

And now, day camping has emerged in answer to the call for "Camp for every Child." That slogan has been maneuvered into many forms in an effort to bring camping closer to more people. As a fairly recent development day camping is one result of the attempt to make the many slogans come true and to inject the camping influence into general recreation practices.

This phase of camping has grown so rapidly that it now faces questions both as to purpose and as to method. Proponents of it are seriously taking stock and are earnestly analyzing this interest. In consequence some real progress is being made toward organizing and evaluating sound methods of conducting day-camp programs.

Needless to say the time is far distant when every one can find it possible to attend an organized camp, but there is concerted effort on the part of camp leaders to get every one to do more camping, in one way or another. If more people can be acquainted with the opportunities available in the open country, and can acquire some of the camping skills, it is probable that a great many more of them will strike out for themselves in this kind of recreation. Day camping has a generous role to play in all this, but there are many difficulties to be faced in arriving at a goal that is worthy of the use of the term "camping."

One of the first questions asked is "What is Day Camping?" and the obvious reply is that it is just what it says, camping by the day. This generally seems to imply to the questioner that there be what is known as camping facilities or camping environment. The critical opinion is that to conduct camping programs in other than a fitting environment is to stretch too far the concept of camping. Upon fair comparisons most leaders can think of more than one organized camp conducted in environments lacking every thing

but the practice of camp activities in the season designated as the camping season. Still other camps are set in ideal surroundings but the programs lack the real camp function.

Instead of considering first the purpose of day camping, it might be well to reconsider, the fundamental purpose of all camping. Doesn't it boil down to an emphasis on the proven worth of the simple, hardy activities that are suitable and adapted to the expanses of natural surroundings?

Just as this is true of camping so it is the basic principle of day camping. Here, however, it is that a more distinct emphasis is placed on camping values, since there is apt to be less in the environment itself to convey the ideals incorporated in the purpose. It may be said that in the original camping situations, the important values can be pretty much a matter of absorption from the environment when that is a satisfactory one. The day camp cannot always place entire dependance upon this element and more intensive methods are needed.

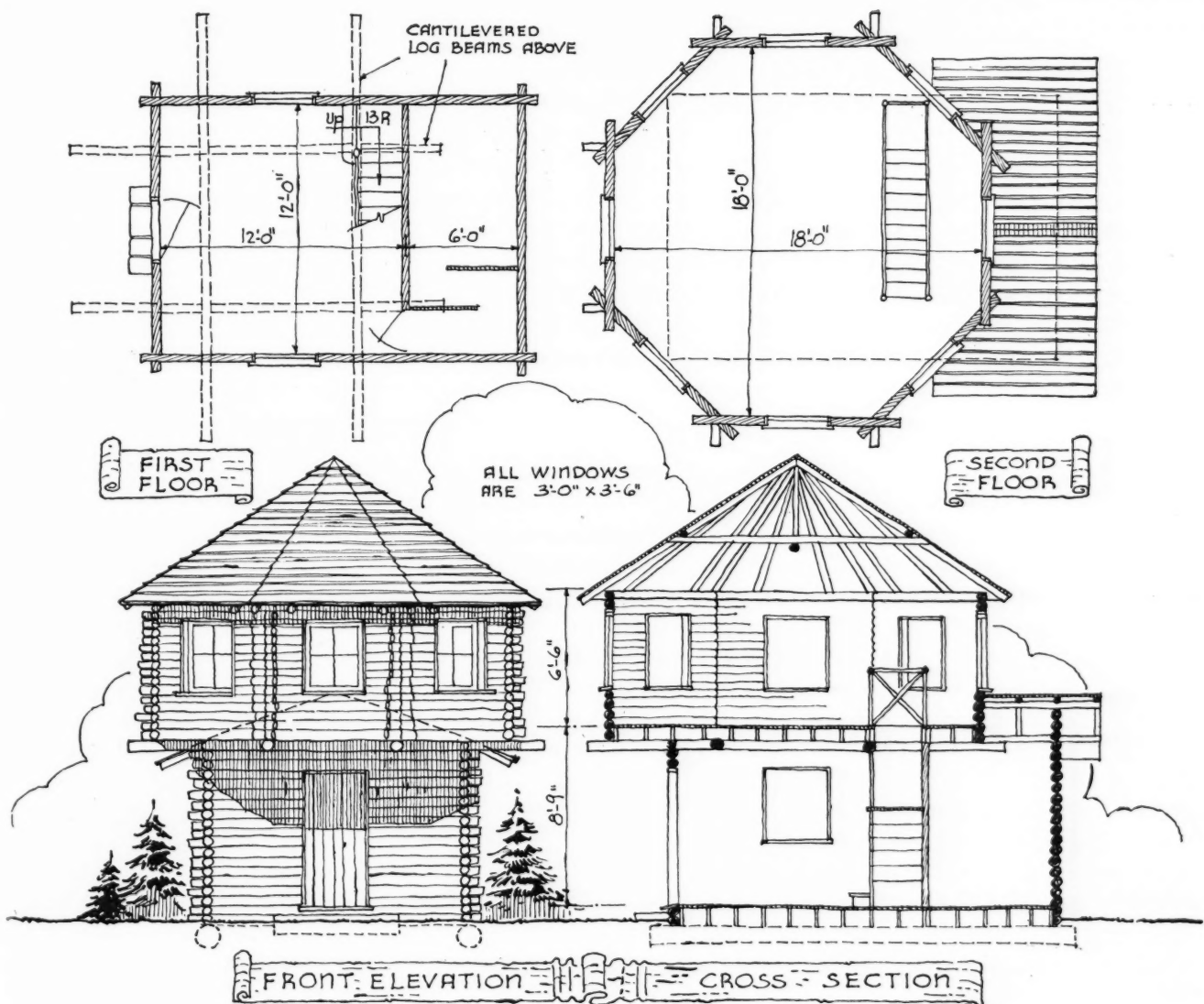
Camping has claimed to develop and encourage the resourcefulness and self-dependence that is so badly needed in the present mechanized civilization. Leaders of day camps are of necessity real exponents of this trait. Here as in no other form of recreation, must one be constantly alert to seize every opportunity to enhance the interest of the open country. The task is to create a consciousness of the woods and streams, the hills and valleys and the ever-present winds and skies. This is a job for the leader who is steeped in traditions and educational practices of the organized camps, and who is dead sure that these influences are those required for safe and sane life preparation (living).

Recreation has employed some nature teaching and occasionally this has led people to venture forth for further investigation or for discovery. Day camping activities should all be nature recreation activities. This is not at all the same thing as a naturelore program as it is usually conceived. It means such activities and materials as will require the closest relationship to things of the natural world. These are the activities that Dr. Lloyd B. Sharp so aptly calls "camptivities". They are such things as fire-

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PLANS FOR A BLOCK HOUSE

By
John C. Neubauer
San Francisco Boys' Clubs



MOVIE PHOTOGRAPHY IN CAMP PROMOTION

IF WE are doing our job as leaders in the camping movement we should employ every means at our disposal to enlighten those who have not had the advantage of the camp environment or do not know of its possibilities. To this end the camp must be advertised, laying stress on its constructive programming and its healthful surroundings. Nothing can bring this angle before the public with greater appeal than movie photography.

In the first place it is necessary to consider the phases of camping life that make the greatest appeal to an audience, both from the point of view of beauty and of utility. Let us consider the latter. One of the camp's greatest selling points is the program it offers to its members. This program must be portrayed to parents in its entirety, which is rather a tedious job when one considers that the progressive modern camp may have as many as twenty-five different types of activities on its schedule. The prospective campers would more than likely be attracted by the colors of the canoes, the size of the lake, the appeal of overnight hikes, the antics of the clowns at the camp circus, or the social dance held in conjunction with a neighboring camp, than with such activities that would appeal to the parents by the very nature of their constructive influence. In this respect color movie film can tell a far more appealing story, and offer a far more inviting presentation than mere talking could ever do.

Many camps have realized the value of movies in selling their camps to parents and many techniques have been devised with this end in view. A few of these approaches are worthy of mention.

One of the most effective presentations is following a camper's progress with the camera through the entire camping season, right from the moment when he enters the camp grounds as a greenhorn until he leaves with his parents on the last day. Two years ago this was attempted at Camp Becket, with the result that a camper's progress was colorfully recorded on 16 mm. Kodachrome film. After four weeks of the eight-week season was completed the actual photography began, but before this the camp director and myself spent many hours in planning and setting up the story which was to be eventually filmed. Nothing was left to chance; in fact, the whole scheme was planned down to the last detail before any scenes were taken. When the story was

By

E. HAROLD Le MAISTRE

Photographer

Camp Becket

completed the most advantageous locations in the camp were decided upon. When all was ready each scene was carefully rehearsed by the principal actors, boys who were excellent campers and who could act with ease. Since the actual shooting of the film and the rehearsals would obviously take considerable time from participation in programs, twin boys were chosen for the part. Each alternated with the other every second day so that each camper only lost half of the time that a "full-time actor" would otherwise lose. When the film was completed it was impossible to tell which twin was which, in fact it is doubtful if these boys know now which one is being shown on the screen.

The story began with Jimmy being met at the local railway station with the camp beach wagon. He is driven to camp along a road arched with green trees and then through a gate with the big camp sign above it telling that he is now on camp grounds. The next scene shows him being welcomed by the director at the camp lodge. He is then introduced to his cabin mates and shown over the camp property. Jimmy is then taken to the camp doctor where "close-ups" show him being medically examined. He is given a friendly pat on the shoulder by "Doc" as he leaves the camp hospital to help clean out his cabin. His "greenness" is humorously portrayed as he shakes his blankets over the cabin steps which he has just swept. From now on Jimmy is seen at his various activities. He receives instruction in tennis. Close-ups show instruction in gripping the racket while the following shots show him in actual play. He is taught to handle a bow and arrow and his accuracy is seen as he bursts colored balloons fastened on the target. Then follow scenes of Jimmy learning and playing baseball, volleyball, badminton, and other games. After this comes shots of participation in craft activities. He makes and flies model aeroplanes, builds and manipulates marionettes, does metal-work, makes a bow and arrows, is instructed in oil painting, and

(Continued on page 19)

*Come
To*



Washington, D. C.



**Eighteenth Annual Convention
American Camping Association**

**February 13, 14, 15
1941**

**WARDMAN - PARK
HOTEL**



Seen and Heard

American Education Week Stresses the Common Defense

"Education for the Common Defense" is the general theme for the twentieth annual observance of American Education Week, November 10-16, 1940. No theme could be more appropriate to the present period. This occasion offers an unparalleled opportunity to interpret the contribution of the schools to the common defense of the American way of life.

The daily topics for the observance are:

Sunday, November 10—Enriching Spiritual Life.

Monday, November 11—Strengthening Civic Loyalties.

Tuesday, November 12—Financing Public Education.

Wednesday, November 13—Developing Human Resources.

Thursday, November 14—Safeguarding Natural Resources.

Friday, November 15—Perpetuating Individual Liberties.

Saturday, November 16—Building Economic Security.

The National Education Association has prepared materials to assist schools and communities in the observance including a 32-page handbook of American Education Week technics, a 32-page booklet entitled, "Education for the Common Defense" every second page of which consists of cartoon illustrations, a poster, a leaflet for distribution to homes, a sticker, a series of eight-page folders giving specific suggestions on the various topics for different school levels, and combination packets of these materials for the different school levels.

Address the National Education

WANTED—A partner as co-director. Opportunity to combine overhead and sell following to one of New England's best known Christian boys' camps. Reasonable cash investment. Object—sharing responsibility. Property now open to inspection. Box 140, The Camping Magazine, Ann Arbor, Michigan.

Association, 1201 Sixteenth Street, N. W., Washington, D. C., for complete information regarding American Education Week materials available at low cost prices.

Camp Directors' Round Table

The Camp Directors' Round Table, a group of men who have been meeting for 14 years, came together four times last winter to discuss ideas and problems of common interest to camp directors in New England. Mr. Poland, of Medomak, was the presiding officer, and Mr. Vaughan, of Wyanoke, the recording secretary.

Some of the vital aspects of summer camp direction which were discussed last winter were: taxation, booklets, promotion, dining room and kitchen, health, Red Cross tests, trips, and the regulation of the program.

Camps represented at two or more of the monthly meetings, were: Alton Brownledge, Chewonki, DeWitt, Falcon, Keewaydin-Dunmore, Mashnee, Medomak, Monomoy, Mowglis, Ranger Lodge, Samoset, Sealore, Teela-Wooket, Winnemont, and Wyanoke. Other Camps represented during the winter months were: Becket, Chimney Corners, Elliott, Interlocken, Luther Gulick, Moy-Mo-Da-Yo, and Wono.

The enthusiasm of the directors inspires stimulating discussion in these informal meetings, and they also con-

tribute a feeling of fellowship and understanding to the directors of the New England Section.

Photographs of Wild Life

The Second Annual Exhibition of "Photographs of Wild Life", under the auspices of the New York State Nature Association, will be held at the Albany Institute of History and Art, 125 Washington Avenue, Albany, N. Y., October 30-November 10, 1940.

A first prize of \$20, a second prize of \$10 and a third prize of \$5 will be awarded to the pictures which best represent the spirit and beauty of living wild birds and animals photographed in their natural surroundings; the prize-winning photographs to become the property of the New York State Nature Association.

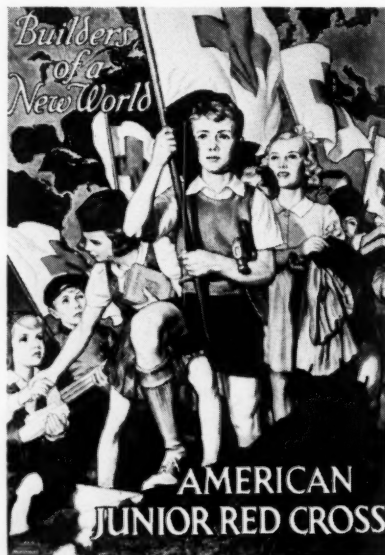
Regulations

1. Prints must be mounted on standard 16 x 20 inch mounts in such a way that the long dimension of the mount is vertical.
2. All entries must be received not later than October 25 by Miss Alice Morgan Wright, 393 State Street, Albany, N. Y.
3. The name and address of the exhibitor must be typed or printed on the back of each mount.
4. There is no entrance fee but postage must be sent for the return of photographs, or they may be called for at 125 Washington Avenue not later than November 20.

Every possible care will be taken in the handling of exhibits but no responsibility will be assumed for loss or damage. Unless stated to the contrary it is assumed that permission is granted to reproduce any of the pictures exhibited.

Travel Bureau Offers Free Publicity Service to Camps

The newly organized United States Travel Bureau, a Government service to publicize the vacation and scenic areas of the United States, offers its facilities to camp directors for the display of booklets and other literature pertaining to camps for boys and girls.



Movie Photography

(Continued from page 16)

mounts insects collected on nature hikes. He is then seen walking down the lovely lake trail to the chapel where he sings in the choir. After the service is over he greets his parents who have come to visit him. The end of the day is portrayed by canoes slowly wending their way across the lake as the sun sets over a "Gallilean service".

Jimmy is now rapidly becoming a regular camper and begins to receive instruction in waterfront skills. He is shown being taught to swim correctly. He is seen on the diving-board trying to dive under the watchful eyes of the instructor. Then he is taught the intricacies of sailing. He is seen as a competent sailor as he skilfully handles a sailboat and learns to do difficult stunts with a canoe. He is taught life-saving and finally emerges as a fully qualified waterfront camper.

Because much of the appeal in camping lies in games where the camper has to "make believe", Jimmy is shown in full Indian regalia stalking another hostile Indian. The enemy is finally caught and scalped.

In the same way Jimmy is shown at all of the other camp activities such as hiking, eating hot dogs at a barbeque, horseback riding, doing stunts at the council ring, and participating in pageants, plays and parades. The camping season is finally brought to a close and Jimmy reluctantly says goodbye to the director and his friends. As a final touch he says "Gee! I've had such a good time I wish I were twins". The other twin then walks into the picture and also says goodbye and both laugh at the part each has played in the story. As the beach wagon carries them from camp along the drive by the lake a fade-out is worked leaving only the trees and lake silhouetted against the setting sun.

This film adequately portrayed the life of a camper and the activities he enjoys, but it misses out on many of the camp's beauty spots. For this purpose another film was taken showing off these places to advantage. Shots of secluded cabins tucked away among the trees, lovely paths bordering on the lake edge, sunset pictures of sailboats on the water, shots of wild flowers, etc. These scenes were not incorporated into the activity film as each had a definite purpose. In the first film it was necessary that the interest be centered on the camper and his activities, and so anything that attracted the interest away from the camper was purposely eliminated.

At Camp Becket last year we ran into the problem of adequately showing the size of the camp, our camp grounds covering as they do about 450 acres. This problem we solved by chartering an airplane

NOW! SERVE 3 BISCUITS FOR 1c

Under new price reductions a 50 lb. drum of ready-to-bake FIXT Biscuit Mix costs only 7 $\frac{3}{4}$ c per lb. You'll get 25 tender flaky biscuits to a pound of dough—at a cost of less than 1/3c per biscuit, approximately the same as bread or rolls. But what a difference in customer appeal! They'll go for flaky, tasty FIXT Biscuits, so easy to make, with every ingredient except water ready-mixed, and so uniformly delicious.



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Cookie	Corn Muffin
Devils Food	Ginger Cake
Spice Cake	White Cake
Yellow Cake	Chocolate Fuj Icing

FIXT *Products*

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CAMP SITE FOR LEASE: Excellent 160-acre tract, 25 miles from Cincinnati. Modern dwelling in prime condition.

As a **PRIVATE CAMP FOR BOYS AND GIRLS**, this place offers every facility for nature study, with land and water sports, together with a wide private stream approximately 1¼ miles long. Is positively one of the most beautiful and self-contained private camp sites in this section of the Country.

Full cooperation in the establishment and maintenance of a high grade camp will be given to a responsible and experienced individual or group who can bear strict investigation.

Inspection by appointment only.

ADDRESS

Suite 43—19 W. Seventh St.—Cincinnati, Ohio

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First Step to Successful Pictures

Free illustrated catalog, crammed with hundreds of new and used bargains. Lists everything photographic—still and movie cameras, films, lenses, equipment—at tremendous savings. Liberal trade-in allowances. Satisfaction guaranteed or your money back. 10-day trial. Write for your FREE copy—just out. Hurry!

CENTRAL CAMERA CO.,
230 South Wabash Avenue, Chicago, Illinois

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Since 1899



and taking aerial movies from different altitudes. The result was more than gratifying as it not only showed the extent of the camp but demonstrated the real beauty of the property and its surroundings. The lake looked like a sparkling jewel in an emerald setting, and when the film was eventually shown on the screen it drew delighted "Oh's" and "Ah's" from the audience.

With films like these much can be done in selling a camp but some parents may desire information not shown. The first film portrayed the camp life of thirteen-year-old Jimmy—another parent may have a boy eight years of age. What can be offered him? To meet this requirement we completed a third film which was divided into three parts, the first portion showing the setting and activities of the Cub Camp where the seven-to-nine-year-olds live, the second section showing scenes of the Junior Camp which serves the ten to thirteen age group, while the last portion depicts the campus, activities, and crafts of the fourteen-to-seventeen-year olds in the Senior Camp.

If great care is taken with all phases of the filming of these movies and a competent operator is behind the camera, the result is a powerful piece of advertising which has a direct appeal. To make the most of the pictures, color film should be used as it shows to the best advantage the loveliness of the average camp. It is also desirable to use 16-mm film as it covers a more extensive field than does the cheaper 8-mm film, and is much more economical than the 35-mm strip. Between three hundred and four hundred feet of film are needed for each series and the result is well-worth the experiment both from the educational and the utilitarian point of view.

Group Subscriptions

More and more members of the American Camping Association are taking advantage of the Group Subscription Plan which is made available to active, camp and sustaining members.

Through this economical and effective plan, your counselors, camp committeemen and parents are given a "liberal education" in camping throughout the year by reading *THE CAMPING MAGAZINE* regularly.

The Group Subscription Plan operates simply: if you are an active, camp or sustaining member of the Association, you may subscribe for ten or more annual subscriptions to *THE CAMPING MAGAZINE* at \$1 per subscription. These subscriptions will be mailed directly to the individuals you select. Merely send in the specific names and addresses to which you wish your subscriptions sent, together with a check for an amount equivalent to one dollar per subscription. There must be at least ten subscriptions in your order to obtain this special price.

If your list comes in very soon, we can start your group subscriptions with the October issue. We shall welcome your inquiries, or actual use of this plan.—*THE CAMPING MAGAZINE*, 330 S. State Street, Ann Arbor, Michigan.

Conference Calendar

- September 30-October 4. *National Recreation Congress*. Hotel Statler, Cleveland, Ohio.
- October 5-10. *National Society for Crippled Children*. Annual Convention, Asheville, North Carolina.
- October 7-11. *National Safety Council*. Hotel Stevens, Chicago, Illinois.
- October 8-11. *American Public Health Association*. Sixty-ninth Annual Meeting. Hotel Statler, Detroit.
- October 9-10. *Annual Conference, Michigan Boys' and Girls' Work Council*. Camping Section. Pantlind Hotel, Grand Rapids, Michigan.
- October 21-24. *American Dietetic Association*. Twenty-third Annual Meeting. New York City.
- February 13-15. *American Camping Association*. Eighteenth Annual Convention. Wardman-Park Hotel, Washington, D. C.

ERNEST THOMPSON SETON'S TRAIL AND CAMP-FIRE STORIES

Edited and with an Introduction by **JULIA M. SETON**. Twenty stories that range from Indian legends to tales of adventure in the wilds, from a ghost story to folklore and nature tales—all are perfect for retelling. \$1.00

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The Natural Program

(Continued from page 5)

the slightly older child; he takes on many of his ways by imitation of adults. The maturing youth is the hero or heroine, the one perfect All-in-All, to the later adolescent youth. There can be no possible substitute for this vital influence of young men and women upon the ideals and habits of children and youth under eighteen. Obviously, to seek a substitute, or to fail to employ adequately qualified young men and women to carry on this indispensable function in society, would be one height of folly. To concern itself so solemnly as we in the United States do with the development of "desirable" personalities, and then fail to call upon them to discharge that responsibility through which they have been prepared to make their most significant return to the social order, would be for society to destroy the source of its own progress, and reverse the process fundamental to all others. Such a false philosophy could not be entertained by a scientifically minded people. Our emphasis upon integration of personality has significance only as it contributes to an integrated social evolution from generation to generation.

The Indian civilization affords an example of such an educational and social philosophy. The tribe knew nothing of legally compulsory attendance at formal schools; yet so sincere was the respect of the individual for his obligation to the tribe and the race that an adult who failed in his responsibility toward the morality and the personal competence of the young was liable to branding and banishment from the tribe. The influence of nature pressed constantly upon pastoral peoples, the sacredness of the moral law.

As the maturing generations move on through the cycle, the gentle wisdom of those older clarifies the deep issues of life as the mellowing rays of the western sun delineate the features of the evening horizon. When life is dignified by its potential spiritual integrity, each age tends toward the newest dawn of understanding.

It is the consciousness of the dignity of their undertaking which causes creative camping leaders to "roll up their sleeves" and serve so wholeheartedly the best interests of childhood and youth. They are engaged in the only premanently high adventure. Put those same men and women, who invariably are lovers of both nature and children, in any other situation, and they would likewise make their influence felt in the enrichment of the social heritage. To them, camp leadership is not a "job." It is a primary satisfaction of a kind indispensable to the completely intelligent and integrated personality.

(Continued on page 26)

7TH Consecutive Year of CAMP ADVERTISING LEADERSHIP

IN every year since 1933 PARENTS' MAGAZINE has carried more camp advertising than any other national magazine. In 1940 this unchallenged leadership was clearly maintained, with 7 out of every 10 camps that advertised selecting Parents' Magazine for the purpose.

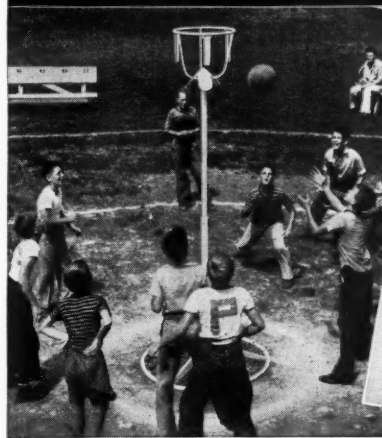
THERE'S a coldly logical reason for this overwhelming preference. Every dollar spent for camp advertising in Parents' Magazine is given a chance to earn its own way. There is no waste circulation. Every one of Parents' Magazine's 550,000 families has an average of two children in it . . . prime camp prospects because their parents—who are well able to pay camp fees—know and trust Parents' Magazine as an irreplaceable guide to child care and welfare.

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The American Book of the Woods

By David Marx (Cincinnati: The Botanic Publishing Co., 1940) Paper, mimeographed. 133 pages, 2.00.

A book on woodcraft and pioneering uses of trees, shrubs, herbs and vines, profusely illustrated with leaf prints. A uniquely organized book, each page of text being followed by from one to five pages of leaf prints—the text consisting of a sentence or two on each plant mentioned, setting forth its primary uses. It is in three divisions: 1. Utility material, covering such subjects as fire lore, water lore, hunting and weapons, fibres, etc.; 2. Foods and beverages; 3. Poisonous and medicinal plants. The person with a background in woodcraft will find in it many interesting ideas.

A Primer of Guidance Through Group Work

By R. E. G. Davis (Editor) (New York: Association Press, 1940) 48 pages, paper, 50c.

A concise, yet comprehensive interpretation of guidance through group work that is at once scientific yet simplified, meaty yet readable. It will be a valuable and illuminating guide for practical camp leaders and to club leaders. There is an excellent chapter on Personality Guidance by J. D. M. Griffiths and six illuminating chapters by J. L. Kopas on various aspects of guidance. K. E. Norris has a chapter on psychological measurement in guidance. The foreword is by Charles E. Hendry and the introduction by K. E. Norris.

Modern Camping Guide

By George W. Martin (New York: D. Appleton Century Company, 1940) 348 pages, cloth, \$2.50.

A practical guide for camping in all parts of the country, under all conditions, and with all types of transportation. It covers the essentials of equipment and the techniques for comfort and safety. The book is direct and to the point, and uses a minimum of words in setting forth the essential information.

How to Tie Flies

By E. C. Gregg (New York: A. S. Barnes & Company, 1940) Cloth, illustrated. 93 pages, \$1.00.

A practical manual clearly and attractively illustrated on a craft that is rapidly becoming popular in organized camps. It treats in detail the making of all types of flies in such a way as to be of interest and value not only to the practical fisherman but to those who follow fly-making as an artistic hobby. Anglers' knots are described and the book concludes with a classification and description of 334 standard flies. It is a good book.

Fetching Up Fred

By Walter MacPeck (Ann Arbor: The Peak Press, 1940) 32 pages, cloth, 60c.

Samuel and Sarah Schmidklam of Kewasum Center, Wisconsin, the parents of 13-year-old Frederick, purchased the complete *Library for Parents*. A correspondence developed between Dr. J. Barnes Longthought, Director of Youth Leadership Service and author of the Library, and the parents of the boy. This little book consists of a series of letters dealing in humorous manner with the important problems of helping the boy to grow up. It is filled with homely humor, but also contains much of helpful, pointed advice to parents. It is a fascinating little volume.

Time Off and On

By Abbie Graham (New York: The Womans Press, 1940) 87 pages, \$1.00.

Anyone figuring on going on a vacation, or working for gain, or just living, should recall that Abbie Graham is accomplished in these matters and that her advice is worth seeking. And even if you are in no mood to be advised you will be entertained richly by these flights of imagination regarding the four seasons of the year. The little book is Abbie Graham at her best and that is all the recommendation needed. The typical humor is bulwarked by sound philosophy and set forth in enchanting style. Most definitely it should not be passed by.

Outdoor Cooking

By The Browns (New York: The Greystone Press, 1940) 506 pages, flexible cloth, \$2.50.

According to Emerson, there's a best way of doing everything, even if it be to boil an egg. Here are a thousand best ways to cook on a campfire, whether it be in the far wilds or on the family picnic; whether the menu be Taffy Apples at the meeting of the Camp Fire Girls, or Frittered Bear's Paw up on Hudson's Bay (or Broiled Locusts on Toast in China, for that matter). The book reeks with appeal, both outdoor and gastronomical. Better not pass this book by if you're fond of either camping or eating. It has got us tugging hard at the chains that hold us to the desk.

Swimming

By Matt Mann and Charles C. Fries (New York: Prentice-Hall, 1940) 102 pages, cloth, \$2.00.

In simple and direct style, this book describes the system of swimming instruction and coaching used by Matt Mann in training the phenomenally successful University of Michigan swimming teams. There are also valuable chapters on teaching beginners, teaching very young children, diving, and water safety.

Foldboat Holidays

Edited by J. Kissner (New York: The Greystone Press, 1940) 360 pages, cloth, \$2.50.

The foldboat, copied after the Eskimo kayak, which dismantles to be packed in two carrying cases for easy transportation, is increasing rapidly in popularity among campers and sportsmen. This book contains a collection of interesting material by many authors on the use of these boats under all kinds of camping conditions.

Boxing

By Edward L. Haislet (New York: A. S. Barnes and Co., 1940) 120 pages, cloth, \$1.00.

The fundamentals of successful boxing outlined and described in proper teaching sequence by the boxing coach of the University of Minnesota.

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AMERICAN CAMPING ASSOCIATION

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A Story-Teller

(Continued from page 10)

done as P.W.A. projects are very fine as source material.

The story-teller must, of course, use discretion and good taste in approaching the mystery or ghost story so popular with the hard-boiled youngsters and so wrong to tell to the sensitive ones. But we can teach the relation of one kind of terror and beauty, and that fear conquered is a greater strength than courage untried.

It's amazing what fine things children will take, and at how young an age. My smallest son, John, loved Tyger from the moment he heard it at three years of age. It became a passion with him. He wanted it every night with his prayers and I always said it for him and never made any comments. Here it is in case you may not have it in your mind. It is of the very stuff of which poetry is made:—

THE TYGER

Tyger! Tyger! burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize the fire?

And what shoulder, and what art,
Could twist the sinews of thy heart?
And when thy heart began to beat,
What dread hand? and what dread feet?

What the hammer? what the chain?
In what furnace was thy brain?
What the anvil? what dread grasp
Dare its deadly terrors clasp?

When the stars threw down their
spears,
And water'd heaven with their tears,
Did he smile his work to see?
Did he who made the Lamb make thee?

Tyger! Tyger! burning bright
In the forests of the night,
What immortal hand or eye
Dare frame thy fearful symmetry?

What imagery to have in your mind and what a sense of the relationship between the individual and the universal. As John is not in any way a precocious child, I used to find it amusing to hear him saying, or sort of chanting, "When the stars threw down their

spears" as he played around. At his first campfire picnic amid the shouts and confusion of broiling bacon and toasting marshmallows he pulled at my skirt, his eyes glowing with excitement as he stared at the flames against the dark sky and whispered, "Mother, 'what the hand dare seize the fire,'"

I think we would be safe to say that first of all the story must have quality and, if it is touched with magic, so much the better. Often the old ballads or the fairy tales are pretty gory, but the magic of them, their distance in time, their impersonality keep them stronger of beauty than of fear. Certainly as against Walt Disney's truly horrible witch and his dreadful, clutching personalized forest, they are wholly decent and lovely!

And speaking of how the quality of the stories we tell or read may deeply influence us, Miss Cather has an anecdote about William McKinley. He had loved stories as a boy and had loved beautiful English, loved especially the sound of beautiful English when he became a man. He said, "There was a line in a story I once heard as a child which I think gave me my first love of elegant English. Whenever I see willows by the water I think of it. It came from the story of Moses in the bulrushes: '*And she hid the basket among the rushes in a spot where the willows hung over the river.*'"

Each of us has some such memory. I find Psalm 137 often in my mind, its music and emotion always fresh: "By the rivers of Babylon there we sat down. Yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst there. For there they that led us captive required of us song; and they that wasted us required of us mirth. Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

And second, the story must not talk down to its audience. How all of us despise to be made to feel smaller than we are—and that goes for any size or age.

Third, we should not, I believe, make talking fools of the animals and birds, the flowers and the trees. Good authors can keep the beautiful dignity of beast and bird and can perhaps convince us that they might feel, as he insists through their speech, they do feel. However, I would have no truck with

these cheaper ones who bring our wise and lovely dumb creatures down to their human level.

You will find the purpose and technique of story-telling well set forth in Miss Carter's book mentioned before, and also a collection of fine and varied stories, together with an adequate bibliography. This book, however, was published in 1918, so it includes no recent material. The newer stories and books can be found in libraries and shops, and you are bound to have an exciting time locating them.

I haven't mentioned one of the most satisfying customs of the well-planned story hour—the reading of a long story or a book. This year has brought us *The Children's Pilgrim Progress* so perfectly illustrated by Robert Lawson. Among the new books is also the story of Daniel Boone, written and illustrated by James Dougherty, that strong and amusing artist. And the Bible stories from the Old Testament are thrilling beyond words when simply and dramatically told.

The range of fine stories is so much greater than we will ever be able to compass that we needn't worry about what to tell, especially if we follow good authorities and have time to browse. A subscription to *The Horn Book*, 264 Boylston St., Boston, Massachusetts, is the best answer to any problem what to tell from modern literature.

WHOM?

By whom should our camp stories be told? Here's where you can do some detective work. There are probably tellable stories lurking all around your camp. As we've said, every counsellor is a potential story-teller and each should be encouraged to tell his stories, for that's one simple and direct way to share and encourage breadth of interests.

Your cook, too, may have some tales of her own country, and so may the man who drives the station-wagon, or the carpenter who puts up the new lodge. You'll have fun ferreting out these stories. True, some of them may not bear repeating to your campers, but still you can have fun discovering them, and you may all learn to know some of these people who serve you from quite another angle.

But to come back to the organized story hour and its leader. There are

born story-tellers who have a gift from God—the average person telling his story can't hope to do with it what a professional would do. But I can't help thinking how hungry most of the world would be if all of us refused to eat unless our food was cooked by a *Henré*, or served by *Sherry*.

The ideal story-teller is one whose gay love for life gives zest to everything he says or does; whose sense of humor delights us; whose spirit shines out through eyes and voice and makes his words alive and singing. He is, indeed, part saint, part gypsy, and part troubadour. He is willing, and has learned how, to disappear into his story—one of the deepest satisfactions the story-teller ever achieves.

Above all, the story-teller is one who has never lost his sense of wonder. His love for people and for nature is ever renewed and deepened. His is a safe way through life for he is lost in life itself and never in the confused and narrow space of the small and personal.

True story-tellers are always deeply loved—and why not? They hold for us the golden key to all the lands of enchantment; we follow them with joy and leave them with a lighter heart and a deeper faith.

How?

There we have the crux of the whole business, for no matter who you are or how perfect your material is, *you must learn how to tell a story*. Someone has said that any poem would be better read by an amateur who had read it through twenty times than by any professional reader at sight. So much for the value and necessity for technical training.

I just don't believe this talk about things being too well prepared; and I think that that statement about a thing having "gone stale" through too much study is just some more hooley. It is more than that, though. It is a definite criticism of either the material used or the capacity of the person using it, or it is lack of knowing how to work.

But story-tellers are fortunate because everything in the world is preparing them for their profession. There is nothing unimportant, nothing useless to the artist—every observation, every experience is grist for his story mill.

Now the story-teller must observe with sympathy, with generous tolerance,

with love and with joy,—otherwise he will miss half of what there is to see. Then he must *know* that all things are useful to him. He must consciously take in and absorb in order that he may unconsciously give out again from his wealth of understanding.

"How long a time should I study a story?" That is asked me so often and I'm always tempted to reply, "Oh, only forever", for if the story is good enough, it will be ten times better ten years later, in your telling of it, if you have had grace enough to go on growing and working during those ten years!

But to be more definite: Miss Cather says in her *Educating By Story-Telling*, "The successful story-teller must be, like the poet, a joy-bringer and he can be that only when his work is marked by sincerity and genuineness as clear as brook water." That word *clear* is important. The story-teller must be *clear* about everything—*why* he is telling this particular story; *for whom* he is telling it; what he expects to do for his listeners; exactly how he intends to tell it. He should try to know what the audience reaction is likely to be. He'll always get surprises. I remember once getting a cryptic note from a little Italian school-girl: "Dearest Miss Mansur, I'm so glad you came to our school. I loved your stories and games. They made me think of my nurse who took me back to Italy last summer. She played me games and things the way you did. I was very seasick and the minute you came in it all came back to me—Lovingly, Marie."

But, as story-tellers, we shouldn't be wondering what's going to happen. We should have taken care of that as much as is humanly possible in our preparation. So few students know how to fill in, and fill out, and see, and think, all in and around and about the story in its printed form. It should be read and read and reread, and thought about and dreamed about, and let alone and gone back to, and loved and practiced, and practiced and practiced. No one knows unless he has succeeded in telling a story really well, just how much went into the preparation of that story. *Time* is the most important element for it takes time to absorb a story, to have it become so real *in* us that it comes out with richness and authority and unself-conscious joy. The preparation of any



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fine thing is endless. That's true of any art. A painter *finishes* one picture, yes, but that is only a preparation for the greater picture he will do tomorrow.

We tell our story with what we *are*

and that's the truth of the matter. Our task is never done, thank God. There is endless source material, endless thinking, endless letting alone in trust, and then, slowly, a great story grows into our very being and we breath it out as a created thing—only then may we hope to share the amazement and joy we feel.

Just how futile and sad an affair a badly prepared and badly told story can be, is a subject I think we should slip over as quickly as possible. I can't bear to think about it. The good way is such fun and the poor way such misery for all concerned, and unless he is an egotistic ass who doesn't know how poor he is, the most miserable of all is your would-be story-teller himself.

Ah, yes, if you would become a story-teller you must choose fine material, you must be honestly excited by it and eager to work on it; and your enthusiasm for the story must *wax* as you work on it, it may not *wane*; and you must try this and try that and work and work again and throughout you must pray God—for no great story-teller ever existed who did not know that he was but a channel for truth.

Advertising

(Continued from page 7)

to both the camp and the patron. It usually gives the camp a nucleus of some twenty to fifty per cent of its quota definitely enrolled six months before they are due to open camp and very often the patron profits by a slight financial reduction by the early registration. This general plan has been worked rather successfully with some camps, but usually takes several years of repeated cultivation and is based upon sound and happy operating experience.

In conclusion, advertising and the solicitation for the enrollment of campers is one of the most important of all camp administrative problems. It should be a properly administered program that should function for the entire year with the greatest amount of activity centered in the spring enrollment months. The personal visitation by the director is of prime importance. A definite policy embracing the problems of advertising and solicitation for enrollment should produce a happy solution and, if intelligently followed, should not exceed nine to twelve per cent of the camp's total income.

Campers' Assembly

(Continued from page 13)

purpose of camping, rather than the glorification of individual camps, was pre-eminent. While nearly all camps have assemblies, it is believed that this is the first attempt made to bring together campers from all types of camps. The Assembly has great possibilities and we would heartily recommend the experiment to other Sections of the American Camping Association.

The Natural Program

(Continued from page 23)

With such competent leadership in the camps, the standards which camps are required to meet will be met as a matter of course. But the spontaneous program in each camp dignified by a natural one will surpass any standards which combined public agencies will set up for it. A spiritual enterprise grows from within. As a preeminent "standard" for all camps, the first consideration must be the employment of competent leadership.

Second, three kinds of relationships of personality are pointed out by St. Luke, the "man who gave us Christmas," in his discription of the growth of the boy Jesus: "And Jesus increased in wisdom and stature, and in favor with God and man." Here we see the Man-Principle in the universe, evolving through its relation to God, its relation to nature, and its relation to man. As evolution progressed—as "wisdom increased"—the relationship to God flowed along the relationships to man and nature, harmonizing and vitalizing them. This influence of the spirit of prayer and of praise which flows from God through the human being dignifies personality and is the source of its reverence, or religious experience. So long as it is strong and positive in expression, the relationships to man and to nature are creative. When it is deficient, the relationships to man and to nature are deficient also and the personality becomes warped and ineffective.

Third, the concept of democracy was the gift of Jesus Christ to the world. Before Him, there had been knowledge of one God, of Whom all men were sons. It remained for Him to reveal the greatest of all social truths; namely,

that this made them brothers. He lived and died for an Ideal—the dignity of personality. He despaired of none, not even the outcast. He healed him, fed him, taught him, declared him to be immortal, and proved His love for his soul by dying upon a cross and demonstrating its immortality.

The direction of democracy is toward a world ruled only by Jesus Christ. Democracy is the central theme of the Christ-like life. If he who teaches the ideals of democracy and he who learns them advance at all, they will advance together. The self-consciousness of both will identify itself with the Ideal. When it does, the most remarkable results occur. The incredible influence of some persons as disciplinarians results from their ability to harmonize all minds present in the consciousness of some universal truth which commands them all equally. The Golden Rule, which is the democratic principle of conduct toward others, is one such truth. By their own devotion to love and truth, such persons bring them to bear upon the conduct of others. There is no higher compulsion than this except from within, directly from God.

The democratic spirit respects the uniqueness of each personality, yet believes all to be derived from a common Source and to be "capable of self-perfection in the light of the Ideal." It allows for the inevitable difference in point of view, while asserting the essential unity of truth. It recognizes individuality of experience, yet looks to the common elements in all experience to produce the harmony which is fundamental to progress. Democracy is neither method nor form. It is the spirit arising from the belief that all men share the same origin and the same destiny, yet vary infinitely in experience.

The supreme responsibility of educators is not to prepare children for citizenship in the state. In the democratic view, it is rather to lead them to understand that the universe of truth is one to be inhabited and understood, infinitely sustaining, undiminishable, indivisible, with spacious room for all and offering to each the invitation to avail himself of all he has capacity for; that it is creative universe, vitalizing all who live in it. In the autocratic view, truth is to be narrowed, con-

fined, and condensed within the compass of a single mind or group of minds.

When an artist counselor has enlightened the mind of a camper with the understanding that the elements he lives so near to while in camp are the sources, in different combinations, of life, truth, and beauty for all human beings; that unchanging law governs their combination and its effect; and that he, the camper, is so related to the universe as to be a part of the same scheme of creative development, to be guided and sustained if he will by an ever-present, omnipotent, loving Intelligence, he has done much to insure for that camper a creative future. He has done for him the only real service which one person can render to another.

Perhaps you, too, have listened as M. Saint Exupery speaks of this from his own experience as a pilot, in *Wind, Sand, and Stars*:

"No man can draw a free breath who does not share with other men a common and disinterested ideal. Life has taught us that love does not consist in gazing at each other, but in looking outward together in the same direction. There is no comradeship except in unity in the same high effort. Even in our age of material well-being this must be so, else how explain the happiness we feel in sharing our last crust with others in the desert? No sociologist's textbook can prevail against this fact. Every pilot who has flown to the rescue of a comrade in distress knows that all joys are vain in comparison with this one. . . . And this, it may be, is the reason why the world is tumbling about our ears. It is precisely because this sort of fulfillment is promised each of us by his religion, that men are inflamed today. All of us, in words that set us against each other, express at bottom the same exalted purpose If we are to grasp what is essential in man we must put aside the passions that divide us. Truth is the language that expresses universality. Only the Spirit, breathing upon the clay, can create man."

The great need is for the disinterested life, whose clear and rightly-timed word of courage and force of personal example speaks what has been proved true by the whole experience of the race. Only men and women can perform this service of devotion

for children. Text-books cannot, nor buildings, playgrounds, or swimming pools, nor teachers, libraries, or nurses, nor radio, movies, or comedians—nor camps, directors, counselors, or cooks. Just men and women, who care enough.

Fourth, H. L. Madison, Curator of the Cleveland Museum of Natural History at the time, in speaking of the educational relationship between counselor and camper, compared the contact of the two minds to the creation of an image on a sensitized film. His figure bears development. If the counselor makes an impression upon the camper, he becomes the lens through which light passes to strike the sensitized film—the voluntary attention of the camper. If the image is to be true, the lens must be true. Every flaw will be magnified in direct proportion to the focal length. That is to say, the closer the contact between the two personalities, the more enormously will the flaws in that of the counselor be magnified in the image of life produced upon that immature mind.

The new knowledge will be valid only as it connects logically with what the camper already possesses. In his book, *The Enjoyment of Laughter*, Max Eastman presents this natural principle of education:

"The mind should approach a body of knowledge as the eyes approach an object, seeing it in gross outline first, and then by gradual steps, without losing the outline, discovering the details. To one interested in furnishing the mind, the monotonous thing is to drop in one fact after another until it fills up from the bottom like a barrel of potatoes. To fit new items into a growing scheme of knowledge—to learn more where much is already known—is an exciting occupation."

The great thing to remember is that the light (the intelligence) must go *all the way* from the subject to the sensitized film (the mind of the camper, sensitized by recognition of the connection between the new idea and something it already has grasped). If the camper himself does not perceive the connection, the skill of the counselor comes into play in turning the subject about until the light strikes it from the camper's point of view, just as the greatest portrait artists discuss different topics with their subjects until the face betrays just the degree and

quality of interest that is wanted. At this point, the light is right, the timing need not be long, and the image will long retain the perfect truth of life itself.

Great truths are unmistakable; they electrify the mind with their sudden force. It is for this reason, as well as to insure the best contact of minds, that language in camp is at its best when it is simple and direct, its greatest adornment being its universal and living quality. Successful counselors use words derived from experience, just as Jesus taught fishermen by means of parables about fishing, and farmers with parables about the sowing and harvesting. A living word such as *give, share, friendliness, or faith* may be the "mulberry seed which long after becomes the silk," while a word expressing a highly wrought concept of professional sociologists may fall dead on the ground.

Fifth, the natural program will grow out of the preference for the fundamental to the superficial; for the true to the arbitrary. Organization will be the means of liberation; never of the frustration of creative energies. The atmosphere of the camp will suggest creativeness. The elements of art will be combined to produce beauty of surroundings, and to suggest expressions of beauty both through and to the creativeness of campers. Creativeness is stifled, because imagination is stifled, when the original possibilities of the environment have been exhaustively developed. Creativeness is stimulated when there is present that minimum of provision for shelter, food, clothing, sanitation, and tools which are needed to permit the use of time, energy, and intelligence upon levels above that of satisfying primary wants. However, to integrate personality fully, it is necessary that on some occasions campers have to begin at the beginning and depend upon first-hand experience to secure food, warmth, and protection from the weather.

The atmosphere of the naturally founded camp will suggest beauty, strength, growth, and simplicity. "Austerity" is Mr. Angelo Patri's word to describe his requirement for buildings. There will be no luxuries in the sense of ministering to the comfort of the body as an end in itself. Degradation results when creativeness is satis-

fied upon the level of the incidentals to living rather than being directed toward the ends of living.

A natural program at work illustrates the maxim inscribed in a notebook of Leonardo da Vinci: "There is time enough for those who use it." It imbues the camp with the peace and serenity, the freedom from frustration, and the enthusiasm of a well-ordered, finely attuned mind; with certainty of direction, integrity of purpose, and calmness of spirit which is akin to the timelessness of truth and the serenity of nature. The sense of proportion will play perhaps the largest part in the spiritual and intellectual quality to be felt.

The quality of disinterest is exemplified when we undergo an experience of kinship with nature. With experience, we trust more and more to the healing influence of the out-of-doors to minister to the illnesses of the spirit which are so variously manifested in personalities. The stresses and tensions created by the various human drives disappear as the consciousness leaves the self and becomes absorbed in the universe. In that state of disinterested apprehension of the universal scheme, is not the personality at its best? It returns to assume its former relationships with a new truth to pervade them, a restored proportionateness, and we say it has been "strengthened." Such a sense of proportionateness does most to enable each individual to live reverently toward God, considerately toward his fellows, and creatively toward nature.

If during years of existence, a camp has not developed a body of effective and beneficent traditions, it is not in the interest of any person to join it. But if, through the disinterested and loyal effort of former members of the camp constituency, such a heritage has been realized, a creative attitude toward it is a primary obligation undertaken by each new person and by all who participate in the experience made possible by it. Its spiritual ideals constitute the reason for maintaining the camp. The essence of the spirit of the natural program is, not to "make democracy work," but to be true to the ideals of democracy.

**YOUR RESPONSIBILITY—
ONE ADDITIONAL MEMBER
BEFORE OCTOBER 31, 1940**

Day Camping

(Continued from page 14)

building, shelter-building, gadgets for home making in the woods, construction of camping equipment, fishing gear, hiking supplies and the like. The craft entailed in the construction of these things establishes the mental picture of their eventual use. It is essential to know some of the lore of the woods before putting these things to use, the campers must learn how to use and care for camping tools such as the ax and jackknife. He may become quite proficient in the handling of these things during afternoons after school hours and all through the fall, winter and spring. There are bound to be Saturdays when trips to outlying regions will permit real experience with the tools and the newly gained knowledge. It is quite likely that there will be some time for an overnight trip on a holiday or a Saturday or Sunday.

It can be seen that day camping has the span of the whole year in which to develop its followers. If by good fortune there is an opportunity in the summer when the day camper may attend an organized camp then its values are ready to be absorbed immediately; the camper has done some camping and here he finds a more extended opportunity than has been possible before. On the other hand should it happen that such an experience is completely denied, then at least there remains always available to him the joys and advantages of the camping way of recreation.

Consider the person who may perhaps have only a single week or two of camping for one summer! After the time of adjustment and understanding has been made, the experience is about over. There are many children who have no more than this and of course, it is easy to see that little value is gained other than that there was a change of scene and air. If that person returns home and can carry on with a day-camp program then there is a good chance that the experience will be a continuing and profitable one.

The manner in which day camping has spread all over the country indicates that it has found favor. Cities of every size and in every state in the country have reported that this program is meeting a real need. Many cities re-

port that day camps are being planned, others write for information as to how to proceed along this line. There are both public and private day camps. Some organizations have built permanent day camps that are as completely equipped as any camp should be. A great many are operated only in the summer. There are private camps that send their cars in to nearby towns and carry children to the camp for the day and return them at night. A few school systems made use of the program and the probability is that more will do so in the near future. For the crowded cities where much of the recreation is centered in settlement houses, or other community recreation agencies this plan offers a particularly welcome means of providing for outdoor activities. One shortcoming of most such agencies is that the activities are confined within closed rooms. The child leaves a school building and hurries to another building to spend the rest of the day before going home to eat, study and sleep.

The greatest problem confronting day-camp directors is leadership that is inspired enough to carry the torch of camping under conditions that are often pretty uncomplike.

Day camping is such a flexible plan that a variation of it can be suited to almost any condition, always being based on its principal function, that of leading back to simple, leavening pleasures of the woods and streams and blue skies.

So far as can be learned this form of camping began in resort and suburban areas and for children under twelve years of age. The early ventures along this line seem to have been private ones, but it is difficult to get the facts. As to organizations, Girl Scouts have a long and interesting record of this form of camping for over twenty years and a recent report tells of some 450 day camps operated by them all over the land.

Camping cannot remain aloof from the needs of the many, it must expand to reach all conditions and to serve its purpose to the fullest degree. Day camping is somewhat tender of years and, like Topsy, has just grown, is sturdy of purpose and has a solid future before it. It has the obligation to enhance camping and bring it so close to all that none need be denied its refreshment.